683 One of the commonest forms of punishment for sorcery was, and still is, banishment. Only the chief could pronounce the death penalty. Charges of sorcery are sometimes brought today to civil courts and to church courts under the guise of "poisoning".(1)

781 776 171 There are obvious gaps in the information on Umbundu religion and magic e.g. on spirits other than those of ancestors; on ritual connected with the ancestors; on productive and protective magic; on the work of the medicine-man as distinct from the diviner, and on the functions of the two separate offices of family priest. From existing accounts, however, Umbundu magico-religious concepts would appear to have much in common with those of the peoples to the east of the Plateau, and many of the words used for these concepts *(ngombo, ahamba, wanga, nganga* e.g.) are in fact the same. These peoples have been described in another section of the Survey.(2)

THE LIFE CYCLE

852 114 Childs' chapters on infancy, childhood, and adolescence form the main part of his book, and his treatment of the subject is much more detailed and on a deeper level than information offered by other writers,(3) and should be consulted.

BIRTH

844 A woman remains in her husband's village for the birth of her children. During the first birth, she is generally assisted by older women of the village, usually relatives of the husband. No man is present unless delayed labour entails the presence of a medical practitioner, or a [845] diviner. Difficult delivery is said to be caused by broken taboos, adultery on the part of the mother, sorcery, or the woman's own refusal to give birth. There is little ceremony connected with childbirth, and a woman may give birth to her second and later children alone when she is [846] in the fields. There is a customary lying-in period until the cord falls from the navel, but this is frequently ignored today.

845 *Twins* are welcomed but are considered prodigies whose birth requires the administrations of an *ocimbanda*.(4) Soon after the birth, and every month while the children are growing, the whole village takes part in a ceremony to preserve their lives. In the case of triplets, one is given to the paramount chief.(5)

553 *Naming* usually takes place, in the case of a first-born, on the day of its birth. Childs notes several factors:

(a) The name *(onduko)* should have been borne by a relative, whether living or dead, whose character and state of well-being are satisfactory; sometimes the child may be considered the re-incarnation of the deceased relative after whom he is named.†

(1) Childs, personal communication. (2) McCulloch, 1951, pp.72-83.
(3) Hambly, (2) 1934, pp.212-33, and Cushman, 1944.
(4) Ennis, 1945. (5) Childs, 1949, p.83.

† [Childs, op. cit., p. 87-]